

A Short Information, but
agreeable vnto Scripture:

O F

IDOL-IMAGES.

Made vnto the Christian Congre-
gation at *Prague*, when as, by his Royall
Maiesties most gracious Command, the
Castle-Church there, was clenfed from all
Images, on Sonday the twelfth of *De-*
cember, in the year

1619.

By *Abraham Scultetus.*

Faithfully translated according to the *high Dutch*
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M. D. C. XX.

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A Short Information, for

agreeable unto Temperance

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The Entrance.

I Doubt not but that there are many, who will thinke it strange, which either now do see and behold, or shortly shall heare and vnderstand, that the Altar and Images are remooued and put out of this Church. For many men will perhaps thus thinke and say with themselues: That God might euen as well haue bin serued and honored through the Images: That also they were the common peoples Bookes and Bible: And that the Altar and Images did much adorne and beautifie the Church, which now (being dispoyled of these Ornaments) seemes to bee bare and naked like a Wildernesse.

Now therefore the better to meet with, and satisfie such conceited thoughts, I will for this time lay aside and pretermitt the Text of the Gospell appointed for this day; and briefly, yet plainly and euidently declare vnto you, what almighty Gods will and pleasure is, concerning such Images and Altars. Which will and pleasure of God, when it shall be brought forth, and made manifest out of the holy Scripture, as cleere as the day light and bright Sun-shine, then shall

not

not any bee iustly offended, at the clensing and purging of this Church from Images. But all godly minded people that doe see it, or shall beare of it, will spiritually much reioyce thereat, and be heartily thankfull for the same, first vnto the most high God, & next vnto his royal Maiesty. Wherefore that all may become profitable vnto vs, we will first call vpon our Lord God, for the grace and assistance of his holy Spirit, with the same prayer which our Lord and Saujour Iesus Christ himselfe hath taught vs, saying, Our Father, &c.

The Text.

Thus spake the strong and ieaious God, out of the fire vnto the people of Israel:

EXOD. 20.4,5,6.

Thou shalt not make vnto thee any grauen Image, or any likenesse of any thing that is in Heauen above, or that is in the Earth beneath, or that is in the water vnder the Earth. Thou shalt not bow downe thy selfe to them, nor serue them: For I the LORD thy God am a ieaious God, visiting the iniquitie of the fathers vpon the children vnto the third and fourth generation of them that hate mee: And shewing mercy vnto thousands of them that loue mee, and keepe my Commandements.

The Exposition.

AND if Moses and Aaron stood here together, yet could they not sufficiētly vtter, with what

a fiery zeale the Lord God hath forbidden, to make & worship Images. For when the Lord gaue the ten Commandements, he threatned not in any Commandement so hard and gricuous a punishment vnto the transgressors; and promised not in any Commandement vnto the obedient performers, so large a blessing, as in the Commandement of Images. For hee will punish those who transgresse this Commandement, even vnto the fourth generation; but will richly and ouer-abundantly reward those with grace and mercy, who obediently obserue and keepe this Commandement.

And the Lord God hath not repeated any Commandement so often, as hee hath done euen this Commandement of Images. For in the twentieth Chapter of *Exodus*, when hee first gaue the ten Commandements, he doth not therupon presently repeat any other Cōmandement, then this, and saith: *Ye haue seene that I haue talked with you from Heauen. Therefore yee shall not make with me (any thing) Gods of Siluer, neither shall ye make vnto you Gods of Gold. And when Moses was ready to dye, & admonisheth the people of their dutie, he presseth not any Inhibition so deeply into their hearts, as euen that Inhibition of Images. For in the fourth Chapter of Deuteronomie, he thus speaketh vnto the people: Take ye therefore good heed vnto your selues. (For ye saw no manner of similitude on the day that the Lord spake vnto you in Horeb, out of the fire.) Lest ye corrupt your selues,*
and

*Exod. 22.
22, 23.
Dent. 4. 15,
16, 17, 18.*

Ibid. Verse
23. 24.

and make you a graven Image, the similitude of any figure, the likenesse of Male, or Female: The likenesse of any beast that is on the Earth, the likenesse of any winged Fowle that flyeth in the Ayre; the likenesse of any thing that creepeth on the ground, the likenesse of any Fish that is in the Waters beneath the Earth. And againe in the same Chapter, Take heed vnto your selues, lest ye forget the Covenant of the Lord your God, which hee made with you, and make you a graven Image, or the likenes of any thing which the LORD thy God hath forbidden thee. For the LORD thy God is a consuming fire and a ielous God. Wherefore, they haue done very ill, who haue in Popery withheld this earnest will of God from the knowledge of the common people, and wiped that Commandement of Images cleane out of the ten Commandements. Whence there hath risen such an ignorant blindnesse, that there are many yet at this day, and euē also amongst Protestants, who stand still in these perswasions; That it is a fine and a good thing to haue Images; That a man may by them honour God; may through them, be put in minde of many worthy Histories; and withall that Churches may therewith be decked and beautified.

But of how different a minde thereunto the Lord God is, it is now to be considered out of the Text which I haue read vnto you, as that which cleere ly sheweth:

1. That God will not, should or ought not, and cannot be graven or pictured.

2. That

2 That God will not bee called vpon and honored, through or by any Image or Picture :

3. Whence, thirdly, it will be easie to conclude, what a Christian Magistrate ought to doe, when he finds Images in the Churches, which hee will vse to serue God in; namely, that hee ought to cause the same to be taken downe, and remoued away.

Of the first.

So now then to begin; First, all Images of God, ^{I.} Images of God vnlawful. are absolutely reiected & condemned in the holy Scripture. For

God will not,

God cannot,

God should or ought not bee grauen or pictured.

1. God will not be grauen or pictured. Therefore he plainly saith: *Thou shalt not make vnto thy selfe any grauen Image.* And Deut. 4. 15, 16. *Make not vnto you any Image, the likenesse of Male or Female.* And againe, *Take yee therefore good heed, that ye make not any Image, the likenes of any figure.* ^{I.} God will not be pictured.

2. God cannot be grauen or pictured. For ye saw no manner of similitude on the Day that the Lord spake vnto you in Horeb, out of the midst of the fire, saith Moses vnto the people, in the same Chapter of Deuteronomy. And the Prophet demandeth, saying: *To whom will ye liken God? Or what likenes will ye make of him?* ^{2.} God cannot be pictured. *Esay 40. 18.*

Yea, but some doe obiekt and say; It is true indeed, that God cannot bee grauen or pictured according to

cording to his Essence and being : But yet he may be grauen and pictured according to that forme, wherein he appeared vnto diuers of the faithfull in the old Testament.

Ans.

To which I answer : God may at his pleasure, appeare in what forme or shape he will ; but yet it becommeth vs to follow his Commandement : *Thou shalt not make vnto thee any Image.* Again, *Make not vnto you any Image, the likenesse of any figure.* Besides, the formes and shapes wherein the Lord God did at any time appeare vnto any of the Saints, were not in any wise Gods Image and Picture. For God onely tooke such formes & shapes vpon him but for a time, and did soone after, lay them aside againe. And thus did he also shew and reueale himselfe, sometimes now presently after this forme, then anon againe, after another forme; in so much that a man must needs stand in doubt, which forme and shape was Gods true likenesse and similitude. Therefore the Prophet *Esay*, notwithstanding he had scene the Lord sit on the Circle of the Earth, euen aboue on high, as vpon an eleuated seat, whose clothing filled the Temple ; yet doth he reprocue all them who will make any Image, likenesse, or similitude of God, and asketh as was heard, saying: *To whom then will ye liken me?*

Esay 40.
22, 25.

3.
God should
not, nor ought
to be pictured.

3. So also God should not, nor ought to be grauen or pictured. For such Imagery is both hurtfull vnto men, and dishonourable vnto God. It is hurtfull vnto men ; for a man may soone thereby corrupt and vndoe himselfe, yea, and prouoke the
Lord

Lord God vnto anger against him, as it is written in the fore-alleged fourth of *Deuteronomy*. It is dishonorable, and a disparagement vnto the Lord God, as whose Glory and Maieſty cannot by any meanes be grauen or pictured, with any manner of viſible Image or Picture. Whence it is, that the holy Apoſtle *Paul* writes in the firſt Chapter to the *Romanes*, *That the Heathen became Fooles, when they changed the glory of the vncorruptible God, into an Image made like to corruptible man, & birds, and to foure footed beaſts, & creeping things.* Ro. I. 22, 23.

This doctrine of ours concerning the forbidden Images and Pictures of God, is ſo cleere and euident, that it is alſo acknowledged of ſundry principal Popiſh Diuines, to be ſound, good, and agreeable to the will of God. For one of them called *Gabriel Vaſquetz*, acknowledgeth plainly, ſpeaking of adoration; that all manner of picturing of God, is directly forbidden in the ſecond Commandement. And the chiefe *Sorbon* Doctors at *Paris*, *Claudius Espenceus*, *Salignacus*, *Picherellus*, as alſo with them Biſhop *Montlucius* haue long ſince ſhewed (as is to bee ſcene in the Hiſtory of the Reformed Churches in France the fourth Booke) that they therefore wiſhed, that all Images and Pictures of the holy Trinitie, were cleane remoued and wholly put out of Churches and Houſes, ſeeing the ſame are plainly forbidden by the Holy Scripture, by Councils, and by many godly, learned, and much praiſed worthy men. Lib. 2. de adorat. diſp. 4. cap. 2.

But yet here, mee thinkes, I heare ſome man obiect.

test againe and demand: Seeing that the Sonne of God is become man, whether he may not be pictured according to his humanity?

Ans.

To which I answered: Christ came not therefore into the World, that men might take his Picture; but that men should beleue in him, and conuert themselves vnto him. And therefore is it, that we haue not any Commandement at all, to make any such Image or Picture, nor yet haue any example thereof in all the whole new Testament. As also he cannot possibly at this day be truly pictured, no not according to his humanitie, seeing there liues not now any man on the Earth that hath seene him. And heere hence it is, that one doth paint him with a yellowish, another with a flaxen, a third with a black, the fourth with a brown beard. And so then a man must take that for Christ his Picture, which the Painter holds in his opinion to be the best. Not to say any thing, that seeing Christ being true God and man, is in one person, they who boast to haue his Image and Picture, haue thereof notwithstanding but a false Christ.

*Of the Images
of Saints.*

Now as concerning the Images and Pictures of the Virgin *Mary*, of *Elizabeth*, and of other holy Saints: If a man knew of what forme and fashion they properly were indeed, their Pictures might well be had in private houses. But they are not by any meanes to be there set vp in those places, where men performe Gods publique seruice and worship, neither to bee prayed vnto, no nor yet for ornament sake. Not to bee prayed vnto, that

that being a chiefe part of Gods worship. For it is
 written: *Thou shalt not bow downe thy selfe vnto* Exod. 20. 5.
them, nor serue them. And againe, *Thou shalt wor-* Mat. 4. 10.
ship the Lord thy God, and him onely shalt thou
serue, which is taken from the Law in *Deuterono-* Deut. 6. 3. &
mie, where the word (*onely*) is wanting, and sup- 10. 20.
 plied by Christ as being Gods true meaning. Not
 for ornament sake; for it is written: *Abstaine* 1. Thes. 5. 22
from all appearance of euill. Now the Images set
 vp in holy places, haue the appearance of being
 prayed vnto and worshipped: For there are many
 people who thinke and are perswaded, they are set
 vp there for that very end & purpose. And if they
 had not that appearance, yet there is great danger
 therein, that they may be prayed vnto, and wor-
 shipped of superstitious people: as we haue hither-
 unto seene, that it hath beene but too much prac-
 tised in this place. And we ought, as much as in vs
 lyeth, indeuour to auoyd and preuent such danger.
 For it is written: *Thou shalt not put a stumbling* Leuit. 19. 14
block before the blind, but thou shalt feare thy God,
 saith the Lord in *Leuiticus.* And againe, Christ Mat. 4. 7.
 saith, (out of *Deut. 6. 16.*) *Thou shalt not tempt the*
Lord thy God. Wherefore the consequent follow-
 eth not, nor is of any value: It is lawfull to haue
 the Pictures of the Apostles, and of other holy
 Saints of God in priuate houses: Therefore it is
 also lawfull to haue and set them vp publicly in
 Churches. For in a priuate house, (where the In-
 habitants bee not superstitious) there is no appea-
 rance of praying vnto them, and worshipping of
 them,

them, nor yet of any danger that they might bee prayed vnto, and worshipped of other superstitious people, and therefore are not there vnlawfull. And so much shall suffice to haue spoken of the first maine point; namely, that God should nor nor ought not, that God cannot bee grauen or pictured.

Of the second.

2.
God will not
be called vpon
or honoured
by Images.

But yet there are people here found, who giue out, that it is true indeed, men should not pray, nor giue reuerence or worship vnto the Images & Pictures; yea, and that they themselues also doe it not. But yet say, that men may honour and worship God by and through the Pictures, according as these wordes following, stood written here on the beame vnder the great *Crucifix*:

*Effigiem Christi, cum transis semper honora:
Non tamen effigiem, sed quem designat adora.*

That is:

*When ere thou do'st before Christs Image stand,
Or passe it by; giue honour out of hand:
Yet not to th' Image, which thine eyes doe see;
But to the Lord it represents to thee.*

Whereunto we giue this answer: That it were much to be desired, that Images were not indeed prayed vnto, and worshipped at all. But the practice and experience teacheth far otherwise: whilst it is daily seene, how the people doe come, and bow themselues before the Altars, Images and

Cru-

Crucifixes; how they put off their Hats vnto them; how they kindle Lamps and Tapers vnto them. And should many of them see, that a *Crucifix* should bee hewed in pieces, or burned into ashes, oh! how would euen their very heart then bleed for gief? This is indeed truly to doe reuerence and honour vnto Images, and make Idols of them. But goe too: Say, they pray not vnto the Images; say, they giue no reuerence, nor doe honour and worship vnto them. Yet will not God haue, nor can endure, that we pray vnto him, that we worship him, and that we giue him honour in, by, or through Images. For hee saith at once roundly and expressely out: They shall not bee bowed downe vnto, nor serued. In which words he forbids all manner of seruice, honour, or worship, that may any way whatsoeuer be giuen vnto Images. As also it is written, *Iohn 14.6.* that *No man can come to the Father but by the Sonne:* not by Images & sencelesse dumbe Idols. Besides, it excuseth not their Idolatry at all, that they pretend & say, that through and by the Image, they pray vnto and call vpon the Sauour. For the Israelites would not be taken or thought to pray vnto, and worship the golden Calfe: as they themselues also say, *To morrow is a Feast (not vnto the Calf, but) Exod. 32. vnto the Lord.* And yet neuertheless the Lord 5, 8, 10. saith vnto Moses, *They haue worshipped the Calfe, and haue sacrificed thereunto, and therefore his wrath was waxen hot against the people to haue consumed them.* Yea, it faileth so farre that God will be

be worshipped by Images, as that he will not at all be so much as serued *B E F O R E I M A G E S.*

Leuit. 26.1. For thus sound forth aloud his owne words. *Yee shall make you no Idols nor grauen Image, neither reare you vp a standing Image, (or Pillar) neither shall yee set vp any Image of stone in your Land, to bow down vnto it, or before it. And therefore before Images we ought not to pray, not to baptize, not to administer the Lords Super. For whether a mā hood-winke himselfe, or no; whether a man see the Images, or see them not; yet it is all one, and directly against the will of God, that any should pray before Images.*

If now it be not lawfull at all for vs to honour and worship the Lord Christ through and by Images; then is it much lesse lawfull for vs to honour and worship the Saints decessed, as the Virgin *Mary, Peter, Wenceslaus, Rochus, Sebastian & others*, by and before the Images. For, besides that the Saints departed are not to be worshipped or prayed vnto, neither in regard of themselves; for it is written: *Thou shalt worship the Lord thy God, and him onely shalt thou serue*: nor yet in regard of their being Mediators and Intercessors: For it is written: *For there is one God, and one Mediator betweene God and Men, euen the Man Christ Iesus.* Wherefore; *If any man sinne, wee haue an Advocate with the Father Iesus Christ the righteous: And hee maketh intercession for the Saints according to the will of God. For hee is entered into Heauen it selfe, now to appeare in the presence of God*

Mat. 4.10.

1. Tim. 2.5.

1. Iohn 2.1.

Rom. 8.27.

Heb. 9.24.

God for vs. And therefore they haue great need to looke well about them and consider, how they will oneday answere for it before God, who now so much loue Images, as that they honour them with the putting off of the Hat, with kneeling, and with other like Ceremonies. For they belong vnto the number of those, of whom the Prophet *Isaiah* speaketh in his second Chapter, saying: *Their Land is full of Idols, they worship the worke of their owne hands, that which their owne fingers haue made. There the meane men bow downe, & the great men humble themselues: This thou wilt not forgine them.* *Isai. 2. 8, 9.*

Of the third.

Here-hence now it is easie to conclude, what then a Christian Magistrate is to doe, when for his seruing of God he taketh in a Church, which is replenished with Idol-Images? The Lord himselfe determines the matter, *Exod. 34. 13. Thou shalt destroy their Altars, breake downe their Images, and cut downe their groves. And Deut. 7. 5. Thus shall ye deale with them; Ye shall destroy their Altars, and breake downe their groves, and burne their graven Images with fire. Againe, Deut. 12. 3. You shall overthrow their Altars, and breake their Pillars, and burne their groves with fire, and you shall hewe downe the graven Images of their gods, and destroy the names of them out of that place. And 1. Sam. 7. 3. Samuel spake vnto all the house of Israel, saying: If ye doe returne vnto the Lord with all your hearts, then put away the strange gods, and Ashtaroth from among*

3.
That Christian Magistrates ought to remove all Images from the Churches, they meane to worship God in.

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among you, and prepare your hearts vnto the Lord, and serue him onely: then hee will deliuer you out of the hand of the Philistines. Againe, Hos. 2. 2. Giue iudgement vpon your Mother: For shee is not my Wife, neither am I her Husband: Let her therefore put away her Whoredomes out of her sight, and her Adulteries from betwene her breasts. Againe, 1. Ioh. 5. 21. Little Children keepe your selues from Idols. Lastly, 2. Cor. 6. 14, 15, 16. Be yee not vncqually yoked together with unbeleeuers: for what fellowship hath righteousness, with unrighteousnesse? And what communion hath light with darknesse? And what concord hath Christ with Belial? Or what part hath he that beleeueth, with an unbeleuer? And what agreement hath the Temple of God, with Idols?

2. Cor. 6. 16,
17, 18.

He also promiseth all well-fare and happinesse vnto them who yeeld obedience vnto this his Commandement, as it is in the Text read vnto you: I shew mercy vnto thousands of them that loue me, and keepe my Commandements. And in the second of the Corinthians, the sixt Chapter, I see the Temple of the liuing God, as God hath said: I will dwell in them, and walke in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and bee yee separate, saith the Lord, and touch not the vncleane thing, and I will receiue you, and will be a Father vnto you, and ye shall be my sonnes and daughters, saith the Lord Almighty.

And the Lord God hath not withheld & concealed

led the reasons, wherefore he sets himselfe so earnestly against Idol-Images. For hee plainly sayth: *They are AN ABHOMINATION vnto him: Yea, and the maker is* (also registered in the Catalogue of the) *curfed*, as *Deut. 27. 15.* And hee likewise calls himselfe in the Text read vnto you, *A IEALOVVS GOD.* Now as an honest married man and Husband cannot endure, that his Wife should before his face, and in his very sight dally with another man: euen so the iealous God will not haue, nor can endure, that his Wife the Christian Church should dally before his sight with Idol-Images, should loue them, imbrace and kisse them. And the Lord else-where saith, that *Images serue for no other vse, then to misleade and corrupt the people, As Deut. 4. 16. 25. & 7. 4.*

Now albeit the Commandement of God be so very strong; and although the reasons also, which moued him to such a Commandement, be so very great and mighty: yet notwithstanding there bee here and there people found, who dare take vpon them to reason, and dispute the matter with Almighty God; and when God saith, *Thou shalt break downe the Altars and the Images;* then say they; *Thou shalt let the Altars and Images stand still.* But yet vpon what a weake and supposed ground and foundation they build and raise vp their worke, against the cleere light of Gods Word, it is here necessary somewhat further to shew, and for the common peoples better vnderstanding thereof, to set down their supposed grounds, and frame short Answers thereunto.

The first supposed ground is,

1. *Obiect.*

That God speaketh in the ten Commandements, of the Idol-Images of the Heathen and unbeleeving people: Therefore the Commandement of Images, concerneth not at all the Images of Christians vnder the new Testament.

Ans.

The Answer is: It is false, that God in the old Testament, spake onely of the Idols of the Heathen. For the tenne Commandements are Gods euerlasting vncchangeable will, and extend vnto all people, and euery one in the whole World; as also vnto all and euery age and time, both of the olde and new Testament. Now as a Thiefe or an Adulterer in the new Testament, sinnes as well against the ten Comandements, as did a Thiefe and an Adulterer in the old Testament: euen so, whosoever honoureth and worshippeth Images in the new Testament, he sinneth as wel against the ten Commandements, as hee who did honour and worship Idols in the old Testament.

The second supposed ground.

2. *Obiect.*

Yet God himselfe had in Salomons Temple all manner of Images.

Ans.

I answer: It is very true indeed: But there were not there any Images at all of any of the Saints departed, as of *Abraham*, of *Isaack*, and of *Iacob*; there were not any Historicall commemorative Images, of which it is here spoken.

The third supposed ground.

3. *Obiect.*

But yet the common lay people may by Images bee put in mind of many good things: especially by the Crucifix, of the Death and Passion of our Lord Iesus Christ.

I answered: It stands not in mans will and pleasure, that hee institute and ordayne vnto himselfe, a publike remembrance and commemoration of the benefits of God; but that belongs vnto the Lord God alone to doe, as it is written, *Psal. 111. 4. He hath made his wonderfull workes to be had in remembrance: the Lord is gracious and full of compassion.* And euen for this purpose hath the Lord God ordayned the preaching of his Gospell, that by the same the benefits of our Lord Christ might bee as it were together painted before mens eyes: According as the Apostle Saint Paul witnesseth of himselfe, *Gal. 3. 1. 2. 5, 6. &c.* That he had evidently set forth Iesus Christ before their eyes; not by a Crucifix; but as himselfe further acknowledgeth, through and by the preaching and hearing of faith. And euen to this end did our Lord Iesus institute his holy Supper, *that we should celebrate it in remembrance of him.* *Luke 22. 19.* For the bread that we breake, *1. Cor. 11. 24* is it not a notable remembrance (I beseech you) *25, 26.* that Iesus Christ endured and suffered for vs many bitter sorrowes, and such as neuer man suffered (*Consider, and behold, if euer there were sorrow like my sorrow*) and at length death it selfe, when body and soule were pulled asunder the one from the other vpon the Crosse? The Cup of Blessing or Thanksgiuing, is it not an excellent remembrance, that the bloud of Christ Iesus ranne gently out of his body, and was shed for our sinnes? These Remembrancers hath our Lord Christ instituted, and Saint Paul hath repeated them. But the

the Idoll and Imagery Remembrancers hath Antichrist, euen the Pope instituted. Before whose being, there was not any Image-remembrancer knowne of in the Church of God. But this was well knowne, *that euery Image was falshood, Ier. 10. 14.* And that *they be teachers of lyes, Habac. 2. 18.*

The fourth supposed ground is an Obiection made by Protestants:

4. *Obiect.*

For the abuse of a thing, a man must not therefore cast away the thing it selfe: As a man will not cast away good Wine, because that some abuse it to drunkenness. Euen so we may still retayne Images in Protestant Churches, if we doe but forbear to worship them and pray vnto them.

Ans.

Answer: This rule (A thing is not therefore presently to be cast away, because it hath beene abused) hath not any place or being, in those things which are not of themselves necessary, and yet are withall dangerous. Now all Protestants doe acknowledge and confesse that Images are not of themselves at all necessary. And that they are dangerous, wee haue here seene and beheld with our eyes in this very Church. Therefore Images may not by the foresaid Rule, bee at all defended or excused. Besides, who knoweth not that the brazen Serpent commanded by God to bee set vp and looked vpon, was againe broken downe, when it came to be worshipped by the people?

2. *Km. 18. 4.*

The fifth supposed ground,

5. *Obiect.*

Why (may some say) thou standest now thy selfe in the Pulpit, from whence much Idolatry may

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ter hath bin preached. Thou dost celebrāte the Lords Supper in that Church, wherein the Papists haue held their Masse. Wherefore then is not both Pulpit and Church broken downe together?

Ans. I answere: We teach not that all that should be broken downe, which men haue abused, or might abuse vnto Idolatry. For so should Heaven, and all created things bee destroyed: But wee teach thus, That all those things which a man may well spare, and which are dangerous, and may lightly giue vnto this or that body an occasion to Idolatry, bee in time remoued and cast away, agreeably vnto the cleere and plaine Word of God, 1 Tim. 3. 22. *Be not partaker of other mens sins: keepe thy selfe pure.* Against Thou shalt not tempt the Lord thy God. According to this Rule did the godly Priests (in the time of magnanimous, heroicall Champion *Iudas Maccabeus*) reforme all, when as the holy Place had bin grievously prophaned by that wicked *Antiochus*. They brake not down the Temple, in which there had beene shamefull Idolatry committed: but they cleansed, and bare the defiled Stones into an vncleane place, as it is written, 1 Mac. 4. 42, 43. According to this Rule, our Lord, Mat. 21. 12, 13. made reformation at Hierusalem. For he neither brake downe the Temple, nor yet the Pharisees Pulpit, from whence they taught meere mens traditions and inuentions. But he cast out all them that bought and sold in the Temple, and ouerthrew the tables of the money changers, and the seats of them that sold Doves, whereby they had made his House of Prayer, a Den of theeues. The

The sixt supposed ground.

6. Obiect. *If all things are to be put away and cast off, that at any time haue bin worshipped, or which may in time to come bee worshipped: then must the Sunne, and Moone, and the Starres be cast off, as those things which haue heretofore bin worshipped, and still yet are at this day worshipped by certaine Indians.*

Ans.

I answered: It followes not at all. For the Sunne, the Moone, and the Starres are comprehended within the number of Gods Creatures; of which it stands written in the first of Timothy, and the fourth, v. 4. that *Euery creature of God is good, & nothing to be refused.* But as for Images, they are not Gods, but mans fabrique and workmanship: Of which it stands written, *Deut. 7. 5. and Exod. 34. 13. Te shall destroy their Altars, and breake downe their Images, and burne their grauen Images with fire.*

The seventh supposed ground.

7. Obiect. *But yet notwithstanding, Images doe much adorn and beautifie the Church; and now that the Images are remoued thence and taken away, it seemeth naked and ruinous.*

Ans.

I answered: Images are not an ornament, but a shamefull spot, and a reprochfull dishonour in the Churches of Christians. They are also an offence vnto the Iewes, vnto the Turkes, and vnto the Gentiles. And looke how many Images there be yet in our Churches, so many witnesses doe there stand vp against vs, that wee are not obedient vnto the Commandements of God, nor doe follow the good example of the godly Kings in the old Testa-

ment;

ment; who so soone as they began their Reigne,
 and entred into their Government, presently put
 away Images. Where it is very memorable that
 godly King *Hezekias*, did also cause the brazen *Num. 21.8.*
 Serpent (which yet was not at the first erected, to
 the end it should be worshipped and adored) be- *2. Kin. 18.8.*
 cause he obserued that the people both did, and
 would abuse the same vnto Idolatry. But if a man
 will speake of the adorning and beautifying of
 Churches; then this is a Churches greatest beauty
 and ornament; when that Preachers standing in
 the Pulpit, doe thence shew vnto their hearers the
 way of life, out of the Writings of the Prophets
 and Apostles; when they doe administer the holy
 Sacraments, according to our Lord Christ his in-
 stitution, and doe earnestly admonish Christian
 people, to the due obedience of the Gospell: and
 when the hearers doe likewise willingly heare
 Gods Word, doe gladly follow the same, and
 with repentant hearts doe in faith call vpon the
 name of God. And this beautifull ornament was
 sometimes much commended in the Temple and
 Synagogue at Hierusalem, as in many places of the
Psalmes appeareth by *Dauids* testimonie: *God is*
knowne in her Pallaces, Psal. 48. 3. And Psal. 76. 1.
In Iudah is God knowne, his Name is great or hono-
nable in Israel. And Psal. 84. 1. How amiable are
thy Tabernacles, O Lord of Hosts? And Psal. 147.
19. He sheweth his Word vnto Iacob: his Statutes
and his Iudgements vnto Israel.

The eight supposed ground.

D

What?

3. Object.

What? Will ye be wiser then the Ancients? Our fore-fathers had for many hundred yeares agoe, the Images in worth and honour in this place.

Ans.

I answered: Whether in this respect wee will be wiser then the Ancients, I therunto let King David answer in his 119. *Psalme*, 100. v. where he saith: *I understand more then the Ancients, because I keep thy Precepts.* But if a man will enquire of the age of Images amongst Christians, then it will appear, that afore twelve hundred yeares, afore thirteene hundred yeares, afore fourteene hundred yeares, afore fiftene hundred yeares, afore sixteene hundred yeares, there was not any Image of God the Father, any Image of God the Sonne, any Image of God the Holy Ghost, any Image of any Saint departed, found at all in any of the Christians Churches and Houses of Prayer. Yea, looke how many Images, how many Altars, how many Challices, how many Massing Vestments are yet found amongst vs; so many present witnesses are there, that wee are steep slide from the ancient simplicitie: when as they knew not of any Image, of any Altar, of any Challice, of any Massing Vestments. As the same is as cleere as the Sun-shine, to be shewed out of *Iustin Martyrs* second Apologic, out of *Irenaeus*, *Tertullian*, *Origen*, *Cyprian*, and other much esteemed worthy ancient Fathers.

The ninth supposed ground.

9. Object.

And if we will haue the Images put downe, then ought they first to be put out of mans hearts, and afterwards from before their eyes.

I answered: Thus say men here on Earth; and it is all earthly humane reason. But God that is in Heaven, saith farre otherwise: *Breake them downe, destroy them, burne them*; that is, put them away from before your eyes, and out of your sight. And that not without great reason. For euen like as a man will not see a Thiefe that hee steale, and will not see an Adulterer that hee breake Wedlocke, with an opinion that Theft and Adultery must be first shewed vnto him out of Gods Word to bee vnlawfull: Euen so should not, nor can a Christian Magistrate see and behold that men rob the Lord of his honour, and vse alliance with Images; seeing the Commandement: *Thou shalt not make vnto thy selfe any Image, thou shalt not bow downe vnto it nor worship it*; is euen as cleere and euident, as the Commandements: *Thou shalt not steale: Thou shalt not commit Adultery.*

The tenth supposed ground.

The people are offended at the taking downe, removing and putting away of Images. 10. Object.

I answered: They tooke offence also at our Lord Christs preaching, *Iob. 6.* Should not Christ therefore haue preached? Who soeuer doth the will of God, he hath not any need to feare any offence at all to be by him occasioned and giuen. But who soeuer is offended at the full doing of the will of God, hee sinneth both against God, & against his Neighbor.

Out of all which, euery one may well perceiue and vnderstand, what a number of weighty and perswasive reasons did together inforce his Roy-

all Maiestie is not at all any way purposed, to
compell or grieue any mans conscience: as also hee
hath neuer yet done in his own hereditary Coun-
tries. For in this respect, he holds with the Empe-
ror *Maximilian* the second, who was wont to say:
*That Kings commanded and bare Rule ouer their
Subiects bodies, but not ouer their Consciences.* But
yet for all this, his Royall Maiestie will not (as it
were not fitting he should) haue his owne Consci-
ence insnared; and therefore desireth to serue the
Lord God, according to that cleere knowledge
wherewith God hath enlightned him; and accord-
ing to that his will, which he hath reuealed vnto
him. And what that reuealed will of God is, yee
haue now alreadie sufficiently vnderstood: Name-
ly, that

*He will not be pictured, as also hee ought not, nor
yet can be pictured.*

He wil not be honored, by, through, or before Images

*He will, that men breake downe all Images, and
wholy depend on him alone with all the heart.*

Whosoeuer therefore now (in the feare of God)
truly thinks on all these things, hee will not at all
be offended at the remouing, and casting away of
all Images herehence: But hee will much rather,
greatly thanke the Lord God, that the publike
abomination and great offence, is in time remoo-
ued and taken away.

And if yerthere should perhaps be any, who
hath notwithstanding still some doubt and scruple
in his minde, let him but please confidently to
come

come vnto vs: and he shall with all loue, mildnes,
and well besitting good resolution bee answered,
and haue more full information and satisfaction
giuen vnto him by vs out of Gods Word. For it is
our very intent and purpose, wholly so to labour
and indeauour to bring much people vnto sauing
knowledge, as that therby they may rightly come
to know, and gladly acknowledge the true *Will* of
God, and according to such knowledge, zealously
and faithfully to serue him. Whereunto, the Lord
vouchsafe both vnto vs & to you the holy Spirit,
who hath promised and bound himselfe to giue it
vs, if we call faithfully vpon him for it: euen Iesus
Christ the righteous, blessed and prayesed, with the
Father and the Holy Ghost, now & for euer, *Amen*.

The Prayer after the Sermon.

A Almighty, most mercifull, most gracious, lo-
uing God and Father, we giue thee most hum-
ble prayse and thanks for all thy mercies and be-
nefits, which wee vncessantly haue receiued, and
stil do of thy rich goodnesse; that thou hast so gra-
ciously gouerned vs all the whole time of our life
long, protected and preserued vs, and even hither-
unto hast kept vs. But especially and aboue all wee
thanke thee deare Father, that thou hast suffered
vs to liue to see the good day, wherein this Church
is clensted and purged from all Idolatry & Images.

Wee beseech thee O eternall Lord God, graci-
ously to enlighten their eyes, who yet sit in the dark-

darknesse of Popery and Superstition, that they may yet see, how thou wilt not, how thou oughtest not, nor canst be pourtrayed or painted: how thou wilt not haue thy selfe honored and serued, by or before Images: and how (lastly) it is thy earnest command, that men should destroy & breake downe out of the publique Houses of Gods Seruice, all kind of Idol-Imagery.

But vnto vs, who know and acknowledge thy will in the cleare and euident light of thy holy Word, vouchsafe, O Lord thy Grace, that wee may well weigh and consider, it is not sufficient that wee cast off the worship and seruice of the Idols and Images of stone, wood, & painting, which are without vs: but that wee must also quite discharge the Idols which are within vs, as Couetousnesse, Pride, Lasciuiousnesse, Drunkennesse, Enuie, Hatred, Deceit, and all other the like; that so thou mayst haue pleasure to dwell in vs, as in thy holy Temples, and mayst daily more and more, reueale thy selfe vnto vs in Grace and Mercie.

Be pleased, deare Father, to take into thy continuall gracious protection, the Kings Maiestie, and Princes Highnesse of great Brittain; the Kings and Quenes of *Bohemia*; whom seeing thou hast againe newly blest with bodily fruit, we giue thee for it most hearty thanks: and humbly beseech thee, fatherly to preserue both her Maiestie & the fruit of her wombe, from all hurtfull and euill accidents; graciously release her in thy due time, and euer reioyce both their Royall Maiesties with thy cheerfull countenance.

We

We commend likewise vnto thee, the happy estate and safety of his Royall Maiesties Lady Mother the Princesse Electoresse Dowager, his Lord Brother, the young Princes and the Ladie, together with all their most honourable Kindred and Allyance, as also both the Princely Lord Presidents and Deputies in the lower and vpper Principalities of the Electorall Palatinate.

Blesse, O Lord, the honourable States of this Kingdome, and of the Countreyes incorporated thereinto. Giue good successe and victory vnto all them, who fight in defence of thy Word, and the Liberties of their natue Countrey. Especially good Lord, bee gracious vnto those who here and there abroad in the World, suffer Persecution for the profession of thy Gospell: comfort them with the Holy Ghost the Comforter; and keepe them in the true Faith and a constant hope, vnto their last end, that they may blessedly depart hence.

Lastly, strengthen all that bee weake, reioyce all that mourne, quicken all that be afflicted and cast downe in heart, and grant vnto vs and them temporal and euerlasting peace through thy Sonne Iesus Christ our Lord, who hath commanded vs in thy holy Name, thus further to call vpon thee:
Our Father, &c.

FINIS.

56, 1943-44

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